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DEVOTED TO DOCTRINAL DISCUSSION, EXPERIMENTAL  
AND PRACTICAL RELIGION, EDUCATION, BENEVO-  
LENT ENTERPRISE, AND CHURCH POLITY.

Search the Scriptures.—John v. 29.  
Speaking the Truth in love.—Eph. iv. 15.

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REV. MILTON BIRD, EDITOR.  
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LOUISVILLE, KY.

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LECTURE

ON PASTORAL DUTIES IN REGARD TO BE-  
NEVOLENT ENTERPRISES.

*Their connection with pastoral work. Pastors should keep up due acquaintance with these enterprises—feel an interest in them—manifest this in all suitable ways. Agents necessary to aid in presenting these enterprises. Other duties of pastors in regard to them.\**

The pastors of the present period, and those who are about to assume the pastoral office, are brought upon the theatre of life under peculiar circumstances. Many are running to and fro, and knowledge is increased. The light is conflicting with the darkness, as it never did before, since the first promulgation of christianity. A vast effort is being made for the conversion of the nations; and a variety of charitable enterprises have come into existence, the most of which were unknown to our fathers, designed to further and accomplish this important object.

These benevolent institutions date back (some a little earlier, and some a little later) to about the commencement of the present century. It was then that the eyes of christians began to be opened to the great subject of the world's conversion. They began to read the command of the risen Saviour, "Go ye into all the world, and preach the gospel to every creature," as they had never

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\* This lecture, with very little alteration, is taken from the "Young Pastor's Guide."

done before. They began to *feel* their obligations with reference to this mighty subject, and to act in view of them. The institutions to which I refer, having more direct reference to the extension of Christ's kingdom, are the Education, the Missionary, and Publication Societies; the first designed to assist pious young men in preparing themselves to become preachers of the gospel, and missionaries to the destitute; the second to send forth and support missionaries in our own country and in foreign lands; and the third, to furnish bibles, tracts, and other religious books, to be circulated all over the earth. If I were to add to these another class of societies, it would be those for the establishment of Sunday Schools, designed to promote the religious education of the young, and to prepare them, through the blessing of God, for the responsible duties which are about to devolve upon them.

There are other Societies, indeed, all looking at the same great object, but more remotely connected with it, intended for the suppression of vice and crime—for the removing of existing obstructions out of the way, so that the gospel may have free course, run, and be glorified. These will not be lost sight of, or neglected, by the faithful pastor; though he will naturally feel, that they are less connected with his appropriate work, and come less directly under his influence, than the class of societies first named. It is to the first class of societies, and their connection with the pastoral work, that attention will now be more particularly directed.

It is obvious at a glance, that the connection of these societies with the pastoral work, is intimate—and that the support of pastors is essential to their prosperity. If pastors, all over the land, will countenance the societies, and put forth their strong influence in their favor, the societies will live, and the grand object at which they aim will be accomplished. But if the pastors frown upon them, and withhold their cooperation, the fate of the societies is sealed. Against such an influence, no power on earth can long sustain them.

But what are some of the more obvious duties of our

preachers, with regard to the benevolent enterprises of the church?

The first duty of the pastor will be to make, and to keep himself acquainted with these enterprises, and their operations. And this will require no little study and labor. If they proceed as they have done, during some years past, extending their efforts, making continual aggressions upon the dominions of sin, and advancing towards their final consummation—and their progress, it may be hoped, will be *accelerated*, and not retarded—it will be no easy matter to keep pace with their movements, and maintain an intimate acquaintance with their onward history. And yet the pastor will find it necessary to do this. He must do it for his *own sake*. If he does not keep pace with the religious world—if he falls in its rear, and suffers it to outstrip him, he will soon find that he is without influence and not respected. He is behind his age, is becoming rusty and obsolete, and must consent to give place to some newer and brighter man. Then, how is he to form a judgment respecting the character and proceedings of these enterprises, so as to be able to shape his own course respecting them, and wisely to counsel and direct his people, if he does not keep up an acquaintance with their history? His people naturally look to him for advice in regard to their charitable efforts and gifts; and how is he to satisfy them in this respect, or satisfy his own conscience, if he neglect to inform himself as to what is doing in the religious world, and as to the necessities and claims of the different benevolent objects? The *first* duty of the pastor, in regard to the religious enterprises of the church, is manifestly this: to *know* what they are, and to keep himself adequately informed respecting them.

And he must not only know what these enterprises are, but he must feel—what, if he is a pious man, he can scarcely help feeling—a deep and absorbing *interest* in them. They must not only occupy his thoughts, but enlist his affections. He must love them as his own; and to watch over them, and provide for them, should be re-

garded as an important part of his business for life. If a pastor, at this day, is cold and indifferent in regard to the great enterprises of the church, his people, in all probability, will be indifferent also. A church will hardly move unless her ministry take the lead and persevere in effort. Or if any of them are not indifferent, they will assuredly be (as they ought to be) dissatisfied with him. They will call in question his usefulness, if not his piety; and if they cannot arouse him to a sense of his duty, will seek his removal from a situation, the purposes of which he does so little to promote.

Feeling deeply interested in the great enterprises of the church, the faithful pastor will *manifest* his interest in all suitable ways. He will make these enterprises the subject of much reading, reflection, and conversation among his people. And he will not only read himself, but stir up others to read; putting books and papers into their hands; and taking pains to circulate the right kind of intelligence and useful publications. He will devote *time* to this and kindred objects; and set an example before his people of liberality in his contributions.

It may be necessary that auxiliary associations should be formed among his people; and if this shall be thought expedient, he will gladly afford his countenance and assistance in the work. He will superintend such societies when formed; be present at their meetings; advise and assist their directors and officers; and without making himself too prominent, or seeming to take too much on himself, he will exert a silent, but powerful influence, and keep all the machinery in motion.

The pastor will make it his endeavor to give to the charities of his people as much of *system* as possible; keeping every object in its place, and aiding it in due proportion. He will instruct them to be liberal from *principle*, and not from impulse; and to *persevere* in well doing, believing that in due time they shall reap, if they faint not. He will urge upon them the duty of *self-denial* in the cause of Christ, refering them often to the example

of him, "who, when he was rich, for our sakes became poor, that we, through his poverty, might be rich."

It has been made a question, whether the great benevolent enterprises to which I refer should depend on pastors alone for their support, or whether *agents* should be employed to cooperate with them, and assist them in this difficult undertaking. After all that can be said, as to the duties and responsibilities of pastors—and it will be seen that I am disposed to lay upon them no light burthen, I am persuaded that, in the present state of things, the services of agents are indispensable. It is objected to agents, that they sometimes encroach upon the province of pastors, and interfere with their plans and labors. It is further objected, that they are unnecessary, and that the expense of them may very well be spared.

It cannot be denied that, in connection with some of the great societies, more especially those of a reformatory character, agents have been unduly multiplied; and agents of an indiscreet and improper character have, in some instances, been employed. As might be expected, such men have not hesitated to encroach on the rights of pastors; insisting on having their own way, and denouncing pastors, in cases of supposed resistance or neglect, as being hostile to these objects which they have in view. It is in consequence of misdemeanors such as these, that objections have been urged against the whole system of agencies, and attempts have been made to overthrow it. But surely, it is no valid argument against a system, that it has been perverted and abused. The best things have sometimes been abused. Care should be taken, that agents for benevolent objects should not be unduly multiplied: and that none but discreet and faithful men—men of influence and character, should be employed as agents. Agents have a laborious and difficult task to perform; one requiring much prudence and discretion, much zeal, and tact, and perseverance; and exciteable, headstrong, clamorous, inexperienced men are, least of all, fitted to undertake it.

It gives me great pleasure to say, in this connection,

that the agents of our religious charitable societies have, mostly, been men of the right stamp. And such, I trust, they always may be;—men who, instead of troubling ministers, will be a comfort to them; who, instead of hindering, will help them; and whom ministers, instead of trying to thrust aside, shall welcome to their bosom as brethren beloved. Let those only of the right character be employed as agents, and only in such numbers as are really necessary, and there will be no complaint (at least from the good and reasonable) as to the obtrusiveness of agents and their interfering with the pastoral work. Good pastors will feel as much interest in them, and be as glad to see them, as any persons in the world.

As to the expensiveness of agents, I have also a word to say. Agents are not to be employed for mere local purposes—objects in which the church and the community feel but little interest, and where the compensation of the agent swallows up the greater part of all that is collected. Now, it is not for such agencies, that I would be understood to plead. No one can repudiate them with more earnestness than I do. I regard them as an imposition upon the good feelings of christians; and as calculated to bring all benevolent enterprises into contempt. But the agencies employed in support of our public religious enterprises, are not of this character. The objects of these enterprises are of high and *general* importance, in which the public do (or ought to) feel a deep interest; and although the salaries of the agents constitute an item of expense, which ought to be taken into the account, yet the question arises, and it is the proper question, *can the labors of these men be safely dispensed with? Are they not worth more—much more—to the church, and to the cause of Christ, than the expense of sustaining them?*

I know it sounds well to hear of pastors becoming agents, each in his own parish; taking the charge of all benevolent objects; and thus saving the labor and expense of other agencies. But things sometimes sound much better than they operate. They look better on paper than they work in practice. And I greatly mistake, if the



project before us is not of this description. We occasionally find a pastor, who can be his own agent, and who can take efficient care of all benevolent objects among his people. Perhaps it would be well, if all pastors were of this stamp; and if all the churches were so enlightened and holy, as to need no instruction, no urging, in the work of doing good. But it cannot be disguised, that this is not the fact; nor is it likely to be very soon. Some pastors are not fitted, *adapted* to the work of agents. They could not do it, even if they were called to engage in it as an employment. Others, who could do it, are exceedingly averse to it, especially among their own people.— They prefer that some one should come and plead the cause of benevolence, rather than undertake the work themselves. Even in the primitive churches, the pastors needed jogging and helping, in the matter of collecting their charitable contributions; and the apostle Paul, and his corps of evangelists, were not unwilling to be employed, occasionally, as agents for this important purpose. (See 2 Cor. chapter 8 and 9.) In all practical matters, experience is our best teacher; and if I mistake not, experience has fully shown, that there is no great enterprise now before the church, which can be efficiently sustained and carried forward without agents. Just as soon as agents are withdrawn, the cause languishes; and a resort to them becomes necessary, unless the object is to be abandoned. I have sometimes thought that our towns and parishes might as well dispense with the office of collector, as our great charitable societies with the services of agents. When the taxes are assessed, it would be very well if the people would come forward of their own accord, and pay them into the hands of the treasurer, and thus save the trouble and expense of collecting. Perhaps the time will arrive, when they will do this. But will they do it now? Will the taxes be paid in this way? And if the people of any town should undertake to dispense with the office of collector, would they not find it necessary to revert to their former practice? And just so it is in regard to agents. Experience has shown, and

teachings of experience are much to be preferred to those of theory, however plausible the latter may be, that agents are necessary; that in the present state of things, at least, their services cannot be dispensed with, unless we are willing to abandon the important objects for which they plead.

It has been said that, in the commencement of our religious benevolent operations, when it was required that information should be diffused and an interest awakened in regard to them, agents were needed, and were with great propriety employed; but now that this preparatory work has been somewhat advanced, and the church has been in some degree aroused to the subject, the services of agents may be well dispensed with. But has this preparatory work, even now, been accomplished? Have the churches been fully aroused? I should be glad to feel assured that this was true—that it was half true. It is quite premature to say, or to think, that the churches of our denomination have been awakened to their duty, in regard to the general diffusion of the gospel and religious literature. It is too soon to affirm, that the labors of agents are no longer needed, and that the entire responsibility of awakening interest and collecting funds for the support of our religious charitable operations may be devolved upon the pastors.

The agents employed should be, as I said, able, discreet and faithful; men of learning, character, experience, and tact—men well acquainted with the difficulties of their work, and who know how to meet them with prudence, energy, and zeal. The numbers employed, too, should rather be below than above the actual necessities of the case, that so their labors may be the more sought, and the better appreciated.

Of such agents, pastors have no occasion to be afraid. Why fear them? They come, not to do hurt, but good; not to urge their own claims unduly, and to the detriment of others; but to state and explain them; to make the question of duty plain; and then to leave individuals to act as they think will be most pleasing to the Saviour.

It is unjust to such agents, and to the objects they present, for pastors to receive them coldly, deny them their countenance and cooperation, and leave them to do what they can alone. They ought rather to welcome them, with a joyful greeting, as servants and messengers of the Lord Jesus Christ—as laborers in another department of the same important cause with themselves—as helpers in the vineyard of a common Master; and should afford them every facility and encouragement for prosecuting their work in the most successful manner.

The pastor is entitled always to be consulted by agents, before bringing any object of benevolence before his people; and no agent ought to think of gaining access to a people, but through the medium of its pastor. If, when the agent arrives, the pastor think it best, for any cause, that the presentation of his object should be deferred, he ought freely to say so, and to state his reasons; and the agent ought to be satisfied, and pass on his way. But the object is confessedly one of importance, and circumstances favor the presentation of it—or if no special reasons seem to forbid it—then let the pastor enter heartily into it, and further it to the utmost of his power.

As the pastor is in circumstances to assist the agent, so the agent will be able to assist the pastor. He may communicate new and important information. He may present his object in new lights, and enforce it by considerations which had not before been thought of. He may say things to the people, which the pastor could not say; and leave behind him good impressions, which could have been made in no other way.

The labors of an agent, at least, are arduous and self-denying. His path is a rugged one, beset with discouragements and difficulties, to be surmounted only by persevering labor. To promote an important object connected with Christ's kingdom, he foregoes the privileges and comforts of home, and casts himself out upon the world. Next to the presence of his Saviour, he needs the warm friendship and hearty cooperation of *pastors*; and if he is what he should be, most certainly he is entitled to re-

ceive them. To deny him these, would be cruelty to him, and an offence to that Master on whose errand he comes.

Some ministers are afraid that their people will be so impoverished by giving to benevolent objects, that they will not be able to support themselves. But this is a groundless fear. In all my intercourse with pastors and parishes, I never saw it realized in a single instance. On the contrary, it is a fact, and of common observation, that the more a people become interested in objects of religious charity, and the more they contribute for their advancement, the more ready and willing they are to support the gospel among themselves. And this is precisely what might be expected. Why is it that the gospel is not better supported in most of our parishes and towns? Not that the people are too poor to support it, but that they are not *sufficiently interested*. They can expend ten times as much as they are willing to give for the support of the gospel, to secure almost any object of personal comfort or convenience, in which they feel interested, and think little of it. This being the case, whatever tends the more deeply to *interest* a people in the subject of religion, and give them new impressions of its importance—and such, obviously, is the tendency of bringing frequently before them the exciting objects of religious benevolence—will open and warm their hearts, quicken their affections, enlarge their views, and lead them, with greater cheerfulness and liberality, to provide for the support of religious institutions among themselves. They will feel more than ever the value of these institutions; that they cannot, under any circumstances, do without them; and will cheerfully contribute whatever is necessary for their continuance.

But ministers have other duties to perform, with regard to the religious enterprises of the day, besides those which occur in the midst of their own people. There will be a necessity for *anniversary meetings, large public assemblies*; and these must not be forgotten or neglected. As pastors, by their office, are standard-bearers in the church

of Christ, it is to be expected, of course, that *they* will be present at such meetings, and take a prominent, active part in them. And this will involve no little sacrifice of time, of labor, and expense. Private members of the church have no conception of the burthen which, in this way, is often thrown upon their pastors. But as it is a burthen which the peculiar circumstances of the age impose—a sacrifice demanded in promoting the precious interests of their Master's kingdom—it will be submissively and cheerfully borne.

Nor are the sacrifices of this kind—which, in some points of view, are to be regarded as a burthen—without their peculiar *privileges* and *advantages*. These public meetings bring pastors and christians more frequently together; promote their acquaintance one with another; and increase their interests in the cause and kingdom of Christ. They render ministers, if not more profound scholars, at least more prompt and active laborers; more fluent and acceptable speakers; and more efficient in the discharge of their various public duties. They have also the satisfaction of knowing that the sacrifices, which they are called to make, are not in vain; that through their humble instrumentality, the cause of truth and righteousness is advanced, and the predicted triumphs of Christ's kingdom in the earth are hastened.

Every other duty of the pastor, in connection with the benevolent enterprises of the church, should, of course, be accompanied with *fervent prayer*. Feeling that the object to be attained is not only important, but vast—transcending all human power—and that the obstacles in the way of it are such as nought but Omnipotence can overcome, the devout pastor will attempt nothing in his own strength. His whole trust will be in the power and promise of God; and the cause for which he labors he will carry continually to God, in earnest and effectual prayer. In the daily devotions of the family and closet, he will never forget to pray for the coming of Christ's kingdom, and for the full success of all those efforts, whose object it is to advance it in the earth. The same object will be

carried into the social prayer-meeting. The monthly concerts of prayer, and especially that for the conversion of the world, will be an occasion of great interest to the pastor; and he will endeavor that it shall be one of equal interest to all the members of his flock. By appropriate and instructive remarks, by collecting and imparting religious intelligence, and by prayers and praises which are offered up, he will labor to interest every christian mind, and engage the feelings of every pious heart, in the services of the monthly concert of prayer. Nor will these objects be forgotten in the great congregation. They will not only be carried occasionally into the sermon, but more frequently will have a place in the devotions of the sanctuary; when the whole assembly may have an opportunity of sending up their prayers together, and of saying, with one voice, "Thy kingdom come; thy will be done upon earth as it is in heaven."

In short, the faithful pastor will feel, habitually, that he is no longer his own, but Christ's; that his interests are all identified with those of his Master's kingdom; and that whatever he can do to promote this kingdom, whether at home or abroad, among his own people or elsewhere, whether by his preaching, his personal influence, or worldly substance, all is justly required of him, and should be cheerfully rendered. He keeps nothing back. He holds nothing, and will hold nothing, which is too dear to be given up at the call of Christ, and which he has not consecrated to the purposes of his holy kingdom. He rejoices when this kingdom prospers, more than when corn and wine increase. He mourns over its declensions and desolations, as one who is in bitterness for his first-born. He says with the Psalmist, "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth."

"For thee my tears shall fall;  
For thee my prayers ascend;  
To thee my cares and toils be given,  
Till toils and cares shall end."

## MISSIONARY SERMON:

BY REV. WM. S. CAMPBELL,

Preached before the Missionary Society of Rushville Presbytery, March 26, 1848, and furnished for publication in the Medium, in compliance with the request of Presbytery, through its committee.

Then they said one to another we do not well; this day is a day of good tidings, and we hold our peace: if we tarry till the morning-light some mischief will come upon us: now therefore come, that we may go and tell the king's household.

2 Kings 7: 9.

There is no subject upon which I am called to preach (aside from directly presenting Christ and him crucified,) that better accords with my feelings than that of Missions. Yet I am fully aware, that so soon as the minister of the Cross of Christ commences a discourse upon this subject, he sets mind to conflicting with mind; a thousand different, and some of them widely separated, shades of opinion present themselves. Therefore, whilst we advance to the consideration of this subject, in as brief a manner as the nature of the subject will admit, I ask of you, as christians, as the followers of Christ, and the lovers of humanity, your candid, careful, and prayerful attention to the subject.

I suppose the connection in which the text stands is at least familiar to the most of you. You recollect that it is here recorded, that on a certain time Ben-Hadad, king of Syria, gathered all his hosts, and went up and besieged Samaria, the capital of the kingdom of Israel; and he continued the siege until the inhabitants of that large and densely populated city were reduced to the extremes of want; so much so, that the tender mother boiled and ate her own son: but, whilst the inhabitants of the city were thus pressed by famine and the most miserable of deaths was staring them in the face, and to all human appearance the large and splendid city of Samaria was about to become one common Mossolium, there were remaining four leprous men at the gate. According to the



ceremonial law, they were not allowed to remain in the city, (Lev. 13: 46,) and consequently those men were, in some sense, outcasts. They, too, felt the pinchings of want, and began to reason among themselves about what was best to be done. They say, "if we will enter into the city, then the famine is in the city, and we shall die there: and if we sit still here we die also. Now therefore come, and let us fall into the host of the Syrians; if they save us alive we shall live: and if they kill us we shall but die." And they immediately commenced putting their resolution into execution, and went in the (evening) twilight to the Syrian's camp; and when they had passed unto the uttermost part of the camp, they found no man there; for the Lord had made the Syrians to hear a noise of a great host, and they concluded that the king of Israel had hired the Egyptians and others to come against them, and they arose and fled, in the twilight, and left their tents, and their horses, and their asses, even the camp as it was, and fled for their life. And when these leprous men had passed through to the farthest end of the camp, they went into one tent and did eat and drink; and then carried away silver, and gold and raiment and hid it, and returned and went into another and did likewise; and then their minds were directed back to their friends and relatives, yea, indeed to the whole inhabitants of the city; they knew the pressing circumstances in which they were placed, and consequently to hear of the abundance at hand would be joyful intelligence. They remembered too that God was just, and that it was he who had brought them into this great plenty; if now they became parsimonious and refused or delayed, even for one short lived night, to bear the news to the famishing thousands within the city, that retributive justice would visit their iniquity upon their own heads, that evil would come upon them, and they resolved to go, and went and awoke the king in the night to tell him the news.

Now, mark the circumstances: here was a large city teeming with inhabitants who were starving to death for



the necessaries of life, and would have died of want with the greatest plenty at the very gate, if no one from without had brought them the news; yes, even before winged time, in his rapid flight, had carried away the shades of that night, we may suppose many went to the land of spirits for want of the necessaries of life; but these leprous men brought the news to the city, that the Syrians were gone, and that there was plenty in the camp. And the next day a measure of fine flour was sold in the gate of Samaria for a shekle, and thus the inhabitants procured an abundance, and were saved from starvation and a wretched death; and all, I suppose, were ready to commend the course of these men; but all generations in every land where this circumstance might be known, would have been ready to stigmatize their names if they had remained silent and attempted to appropriate this abundance to their own use, that they might consume it upon their lusts.

But it is our purpose to make some use of this in a missionary point of view. Man originally was pure, and lived in the enjoyment of his Maker; had communion with the Father of Spirits, and all the pleasures of Paradise were his; but he sinned against God, he transgressed the will of his Maker, and thus wilfully passed out of the habitation of his own happiness, and with his own impious hand locked, and bolted and barred the door against himself; and no sooner done, than his hand fell palsied and powerless, and he was entirely destitute of the ability to let himself in again. Having once sinned against his Maker, he could never render satisfaction; because, for all time, he is bound by the law to the strictest obedience; and having failed for one moment, he has made a breach that he can *never, never* fill, and his nature was changed from that of holiness to entire depravity; he died a spiritual death, or died to all good, and became the enemy of God, (Romans 8: 7,) and had he been left to himself, (provided man could have existed,) the world might have been hung in tapestry of mourning; lamentation and wo might have been written

upon the lintils and side-posts of every door, and all coming generations and Adam have wept over a world in irretrievable ruin.

But God promised a deliverer, who in the fulness of time made his appearance in the world, and rendered obedience to the law or satisfaction to violated justice in man's room or stead, and thus gained a complete conquest over his spiritual foes, and brought life and immortality to light; provided a rich and inexhaustible supply of the richest provision for a starving and perishing world, and all men are invited to come and partake, to eat and drink unto the full, and satiate the cravings of the immortal appetite—be washed and made clean in the purifying fountain of his blood—be restored to the favor and friendship of God, and made kings and priests unto him forever.

But notwithstanding all this, and the lapse of more than eighteen hundred years since Christ poured out his soul an offering for sin, a large portion of the world is entirely without a knowledge of the way of life and salvation: and what good, in a spiritual point of view, will the shedding of the blood of the everlasting Covenant do the inhabitants of the world if they know it not.

The inhabitants of Samaria, we noticed, would have died, with plenty at the gate, if they had not learned it was there; for if they had not known that there was food there, they would not likely have sought it, or partaken of it, and consequently would not have been benefited by it. So with the provisions of the Atonement; they are conditional; man must seek Christ by repentance and faith, by a sorrow for and a turning from sin, and an humble reliance on the mercies and merits of Christ, before they can partake thereof. It is certainly true, that God holds men responsible for what they have, and not for what they have not, and consequently the heathen are not to be judged for an abuse of the gospel, the privileges of which they have never enjoyed. Neither do we suppose it is impossible for a heathen or one who is without a historical knowledge of Christ to go to heaven, for we cannot suppose that it is impossible for God, if they would

seek him with all the heart, according to the light which they have, to make an application of the provisions of the Atonement unto them, and so far cleanse them from the moral defilement of sin as to prepare them for his kingdom.

But do they thus seek? We think the evidence is against them: for Paul says, Romans 1: 20—25, "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead, so that they are without excuse." (Psalms 19: 1.) Thus the works of creation declare the almighty power and wisdom of God, and they also, with his providence, show his goodness, as Paul and Barnabas stated to the idolators at Lystra, when they were about to do sacrifice unto them. Acts 14: 17. "For that he left not himself without witness in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." And thus they are responsible for the abuse of the privileges and light which they have: and Paul gives us the reasons, Romans 1: 21—25, "Because that when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools; and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four footed beasts and creeping things: wherefore (that is, for this very reason,) God also gave them up to uncleanness, through the lusts of their own hearts, to dishonor their own bodies between themselves; who changed the truth of God into a lie, and worshiped and served the creature more than the Creator, who is blessed for ever."

This is the charge which he preferred against them, that *when* they knew God, they glorified him not as God. Now there was a time when all knew God. We knew him in our first parents; but when the children of men became evil in all the imagination of their heart, and God swept them off by an overflowing deluge, except Noah and his family, they knew God and had an exhibition of his displeasure against sin, the evidence of which remains

until this day; in them, all after generations of the world knew God, that is, if following generations had preserved and handed down from one to another the knowledge which they possessed of the true and living God, and worshiped him as they knew that they ought to do, they might have inherited the blessings of God; but they did it not, and consequently their imaginations became vain and the curse of God rests upon them.

This entailing a curse upon coming generations may appear strange to some of you; but I have no more doubt that the curse of God is thus handed down as a consequence of the wickedness of parents, than I have that children often are blessed for many generations as a consequence of the virtues of their ancestors; and upon no other principle can I account for the fact that some families, for many generations, are proverbial for virtue, whilst others are notorious for wickedness. Now do not understand me—for I do not believe it for a moment—that children suffer *for* the iniquities of their parents, or that they are blessed *for* their virtues. But I say and believe that it is a consequence of them. Now, to illustrate this, I suppose you all believe, as the world generally acknowledges, that there is such a thing as hereditary consumption; yet no one, I presume, would contend that a child has the consumption *for* the parent having it; but they have it as the natural result, or as a consequence of the parent having been afflicted with the same disease. Neither would any one, I suppose, argue that the Jew, who wanders homeless, without citizenship or a resting place for the sole of his foot, throughout almost every land, is thus situated *for* the sins of his far off ancestors, in the land of Canaan, who polluted God's altar, and changed and perverted the worship of the Most High, and crucified the Lord of Life, crying, "his blood be on us and our children;" yet all acknowledge that it is the *consequence* of their wickedness.

But Paul intended to fill up this picture of the heathen world, and he says, Romans 1: 28, "that as they did not like to retain God in their knowledge, God gave them over to a reprobate mind to do those things which are

not convenient. Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, full of envy, murder, debate, deceit, malignity, whisperers, backbiters, haters of God," &c. Now, if these be the things for which God is displeased with men, why, then he is exceedingly displeased with the heathen, for these are the very characteristics of every Pagan tribe upon God's footstool. Eph. 5: 5 and 6.

But here an objection arises: and it is said that if none of the heathen go to heaven, or even if the mass go down to hell, why, then the light of nature is not sufficient to declare that there is a God who ought to be worshiped, and consequently they are excusable; but if when they knew God, they worshiped him not as God, they are inexcusable. But the great secret is in this. That whilst all nature conspires to declare that there is a God, and to show forth his eternal power and Godhead, all the appetites and passions are opposed to God, and to virtue, and it is hard to deny them. Of this our every day observation convinces us; for here, in this land, where the gospel pours a flood of light, men run the risk of losing all that is glorious in heaven, and of suffering all the tremendous wrath of God in hell, and run in the way of the bottomless pit with their eyes wide open. And here the religion of Christ is, to some extent, popular. Yet some of you know that the fear of the censure of the world was one of the hardest things you had to contend with in coming to Christ. Yes, some of you know that this is now standing in the way of your turning from sin to the service of the living God. Well, in heathen lands this is far worse. There the customs become laws, which it is worse than death to violate; and all the laws are consequently chains and fetters to bind the people to the worship of their supposed deities; and it cannot be supposed that they act with more or better judgment than men do in this land of so many privileges; and, taking every thing into the account, we think that the hope of any of the heathen, who are without the illuminating influence of the sacred page, is very small. Do you think this a hard conclu-

sion? Then I will ask you to look back to past ages for evidence of its truth. Look at a Greece and a Rome climbing the hill of science almost to its summit. Yet they were idolators, worshiping their thirty thousand deities. Among all the wise men of Rome and philosophers of Greece, with all their lore, where are those which the world are willing to acknowledge as having been hopefully pious? Except a Socrates, whom some claim, I know of none. In the nations of the Canaanites, who were doomed to destruction, God found not a righteous man; or then he would have been made an exception, as was righteous Lot, when God overthrew the cities of the plain.

But still further back, and we learn that God sentenced a world to destruction, except one family; and we have no reason to suppose that human nature is any better now than it was then, when they knew God and glorified him not as God, but changed the truth into a lie, and worshiped and served the creature more than the Creator. And still they do it; led on by the infernal hosts of darkness, they are pressing their way, in congregated masses, amid all that is calculated to make human beings wretched here, down to the shades of endless night, to spend a *long*, LONG eternity under the wrath of a sin avenging God.

We will here take a casual view of the world, in order that we may judge of its famishing condition.

Commencing on the east of Asia, we find the Chinese Empire, a large and densely populated country, with Siberia, containing more than 370,000,000 of inhabitants, worshiping their Fo and Confucius. Though measurably a learned people, yet ignorant of the true and living God.

South of this is Hindostan and the Birman Empire, or India, with 160,500,000 of rational intelligences sunk in all the wretchedness of Pagan superstition and idolatry.

In Independent Tartary and the Persian Empire, living in all the horrors of heathenish a night, are 21,000,000.

In Arabia, where God's law was first proclaimed to man, and where the marshalled host of the Most High were fed with bread from heaven, are 40,000,000 igno-

rant of eternal truth, and who are starving, perishing, for the bread of eternal life.

Passing still westward to Turkey, in Asia, where Noah's Ark rested after floating upon the bosom of a destroying deluge, and where the Ark of the Covenant abode for many generations, and the breastplate of righteousness shone as the oracle of God upon the bosom of the High Priest of Israel : in that land, where Christ, the Lord our righteousness, died the expiatory death of the Cross to redeem the world from sin and death, and where the light of the seven churches of Asia shone in the darkness of far off receding centuries, there 13,000,000 tread down the sanctuary, and the religion of the false Prophet, which links idolatry with a thousand other crimes, is binding men's souls in the fetters of endless night. Then in Asia alone, we find more than 600,000,000 of beings, created by the same hand and born to as high a destiny as we, cursed and cramped, fettered and bound, by all the horrors of heathenism, and journeying under all its blighting, withering influence to the judgment of that God who has said, as many as have sinned without law, shall also perish without law. (Ro. 1: 12.) I would that this was sufficient to fill up this dark picture; but it is not.

Your attention must be directed to Africa, that land sunk beneath, and cursed above every other, and over the whole of which is spread the dread malaria of the second death. With all her heathenish rites and ceremonies, Africa has 150,000,000 of intelligences following their Pagoda and devilish superstitions, and wading deep in the darkest crimes of earth, with all their revolting attendant circumstances, which only can be viewed with a heart sickening influence, which stirs up every avenue of sympathy in the soul of the christian, and makes us cry out—Oh! God what is man, when under the influence of those wild, furious passions which lead him astray from thee?

In the Islands of the Ocean are at least 50,000,000 more who must be disenthralled, or they will go down quick into the bottomless pit, not to dwell upon an island



of hope, but to tabernacle in the blackness of darkness, and wade in seas of wrath. Then, leaving out of view the North American Indians, the vast field of South America, and those lands where the Man of Sin has cast his iron chain, and we have a heathen population of more than 800,000,000 who are besieged and blockaded by the enemy of souls; and though in the main not sensible of it, yet famishing, starving, dying for the bread of heaven, though God has given his Son to die that the world through him might have life, and thus an inexhaustible supply of the richest provision has been provided, and the world is invited to come and partake. Now as we have entered into one tent, at least, and have eat and drunk and procured (or found) the best of raiment the garments of Christ's righteousness, will we not turn our attention to our poor perishing brethren of Adam's race, and in our persons or by our means go and tell (teach) and invite them to come and participate with us in this rich, this glorious gospel feast?

But it is said, if this is the mighty host arrayed against us, what can we do?

I look back into the shades of a little more than eighteen centuries, and I see *eleven* sorrowful individuals dining together in a room, and suddenly one makes his appearance and upbraids them for their unbelief, and says, "Go ye into *all the world* and preach the gospel to every creature." Mark 16: 14, 15. The Jews had but recently crucified their Lord. The whole Jewish Rabbi was mad against them; the world was in opposition to them; they had no army by which to force kings and princes to submit to their teaching; they had no mighty ships to bear them to the distant corners of the earth: but we hear no such complaint or inquiry as this. They did not say, "why, Lord we are poor, we are few, and weak, it would be of no use for us to try, we could never accomplish it." No, indeed, they knew in whom they had believed; they trusted in the arm of Omnipotence, not in an arm of flesh. They knew that what he had commanded them to do he would enable them to accomplish, when they made the effort; and in the midst of this ar-



ray of fearful odds they set about the work, and in less than half a century accomplished more than the whole christian world has done for the last hundred years.

But in this age of the church, and at the middle of the nineteenth century, we are gravely told upon this hand and the other: Why, sir, there is not means in all the Protestant world sufficient to evangelize the earth. That we may drain all the resources of America, and then we will have advanced but a single step in this great work. It is granted, that if all our strength lay in these things, and we were to make our calculations by compounding of dollars and cents, we might sit down in the bitterness of despair and weep over the ruins of our race. But not so; our strength lies in the everlasting arms that are underneath us, and we draw our means from the heavens, where God resides, and it is vain, it is impious, it is a manifestation of a want of confidence in God, to question the sufficiency of means. Surely, we will not dare to insult the Lord our maker, whose fingers formed the heavens, (Ps 8: 3,) by presuming to suppose that he cannot, or that he will not, furnish the means to accomplish that which he hath purposed, or which he has commanded us to do.

But here we are met with another objection. It is urged that the church has been giving her thousands for the support of Missions among the heathen for the last quarter or half century, and nothing of importance has as yet been accomplished. But such an objection surely cannot arise from any other cause than that of negligence in investigating the result of those efforts which have been made; and I would just ask such an objector, where are the hundred stations of the American Board with their hundreds of missionaries, who are scattering the seeds and shedding the rays of eternal truth in Pagan lands? Already have they drawn around them, as a nucleus, more than 30,000 communicants, and gathered into their schools more than 25,000 pupils from heathen families, that soon may be expected to rally around the standard of the Cross of Christ, and many of them, catching the fire from God's altar, will carry it far out, and

thus spread the light of immortal truth in the midst of that darkness and heathenish superstition which hangs with such portentous glare around them.

Look at the inhabitants of the Sandwich Islands, who, in 1779, when they killed Captain Cook, were Pagan savages. Now the king, with fifteen or twenty thousand of the 150,000 of the inhabitants of these Islands, are the hopeful followers of the Lamb. But New-Zealand presents a very striking example of missionary success. Thirty years ago her 110,000 inhabitants were Pagan savages, cannibals; but a mission was commenced there, under the auspices of the Church Missionary Society, which in the year 1835 had 8 communicants; in 1836 they had increased to 64; in 1837 to 160; in 1838 to 178; in 1839 to 202; in 1840 to 233; in 1841 to 584; in 1842 to 1290; in 1843 to 1822, and in 1844 to 2851. And where is the christian, who has ever been enlisted in the cause of missions, whose heart does not swell with emotions of gratitude to the Father of mercies for such distinguished success.

In Africa, that dark land, where the current of iniquity, deep and wide, rolls a dreadful wave, there are 170 mission stations (including all societies) with 17,000 communicants, and 20,000 pupils in their schools; and almost every canvass that whitens the seas brings us the intelligence that some of these poor, miserable savages coming to the missionary and pleading, with tears, that he would send them a man to tell them of God, and then, stretching his hands towards his country, exclaim, "Oh! that the God-man would make haste!" In all the heathen field there are more than 200,000 converts from heathenism, and more than three thousand missionaries and assistant missionaries are actively engaged. The Bible has been translated and printed in more than 130 languages, whilst many millions have been circulated; these are being read and are preparing the way for more extensive operations; and the blessing of God appears to attend the efforts which are made, and his providence is opening the door and inviting us to come in and work. France, on the eve of some mighty revolution with vari-

ous other European states, that have been bound up in the dark meshes of Romanism for so many years, is ripening for the reception of the truth. Armenia is an inviting field; whilst China has set an open door and spreads her arms *to us* for the gospel; and will we not follow up those indications of Providence, and, whilst we lean upon the arm of Omnipotence, use the ability which God has given us for the promotion of his own cause, that those star-lights that now begirt the horizon of the heathen world, and are spreading a faint light around them, which makes the darkness more visible, may increase, expand, and radiate, until they shall pour a flood of light upon the world, and every vale and every hill-top of this sin stained globe shall become vocal with the Redeemer's praise.

We once sat without the gate of gospel grace leprous, stained, and polluted with sin; starving, perishing, for the bread of life: and had we remained there we should have died. A perishing world was at our side, and when we assayed to enter into it to satisfy the cravings of the immortal appetite, we found that the famine was there; and we resolved and went into the hosts of Israel, and joined ourselves unto the Lord, and found an abundance of the richest provisions, that are full and free to all the world; and now, as we have eat and drank, and found white raiment that we might be clothed, are we not under obligation to go and tell it to others, to publish the news of life and salvation to a perishing world? Evil betides us if we do not. If we tarry, some evil will befall us. God will send the blast of mildew and barrenness into our souls, and leanness into Zion; for it can be shown, beyond controversy, that those congregations and districts which have done most for the gospel abroad are most blessed at home, whilst those who have sent the greater number of ministers to the foreign field, have the greater number of candidates preparing for the ministry at home.

But there is something pleasing in the anticipation, and the christian, who trusts the promises of God, loves to give, and looks forward to the time when the work shall be completed, and Christ will reign throughout the world; and powerful as may be the opposition, and slow

the advance of the cause he loves, yet he feels assured that it will ultimately triumph.

When Napoleon Buonaparte had clambered to the summit of his greatness, and the powers of Europe were combined to put him down, and the Allied army was drawn up to contend with his forces, and the cannon opened her deafening roar upon the field of Waterloo, a long and dreadful struggle ensued, and the Belgian plains were stained with blood, warm from thousands of living hearts, and Napoleon was about to dispatch a courier to Paris with the news of victory, and the Duke of Wellington was seen riding along the lines with his watch in his hand, he exclaimed, Oh! that Blucher or night one would come: and just at that crisis Blucher with his 50,000 Prussians (who had been sent out on a scout the evening before,) were seen rising the eminence in the rear of the Allied army; they were immediately brought into action, and then Napoleon brought on his reserved corps or imperial guard of 20,000 men; they were the choice and flower of his army, all tried and brave soldiers; they marched in solid phalanx, every man firm at his post; a whole battery was opened against them, and they were charged by a solid column of the Allied army; it was a dreadful struggle. Napoleon was looking on, every man was firm but the Allied army was advancing, slowly contending for every inch of ground they gained, yet advancing like a wedge, literally hewing their way through this dense mass of living flesh; they were overcome; the rout became general; it was a complete victory; the disturber of Europe's peace was captured and banished to the lonely Island where he ended his earthly pilgrimage and lay down in solitude.

So we behold God's embattled host contending against principalities and powers. The opposition is strong.—Hell is mustering all its forces, and making a tremendous stand at every point; yet the cause of Christ is advancing; though it may seem slow it is sure. The all-conquering arm of God has drawn the sword; the word has gone forth out of his mouth in righteousness, and shall not return, but unto him every knee shall bow,

and every tongue shall swear. All the powers of darkness will presently be routed and the disturber of creation's peace will be captured, and carried and bound in his own place. Oh! then, who will not come to the rescue? Fathers and brethren, and christians all! we conjure you as lovers of God and humanity, by all that is lovely in christianity upon earth, and all the untold felicities of the world eternal to embark all your energies in this great work. And then, how sweet will be the reflection in the Father land, when we go up higher, and the work is done, to remember that, when our injured Sovereign was contending against all the powers of earth and the world infernal, that we rallied around the blood-stained standard of our Immanuel, and bore an honorable part in the conquest of the world.

A word to the unconverted and I am done.

You are living in the enjoyment of the privileges of a preached gospel; you have the volume of inspiration to read at your leisure, the waters of life lave at your feet, the rich provisions of the Atonement are spread before you, and you are called upon to come and partake without money and without price. The eternal torments of the damned are spread before you, that they may deter you and drive you to the Cross of Christ. The inexpressible felicities of the Paradise of God are held up to your view to entice you to the pathway of holiness. Then, if you wilfully refuse, if you, with your own hand, dash from your own lips the cup of offered salvation, do you not deserve to be damned? And in the great day of accounts, when you come to stand before the judgment bar of the infinite I Am, around that throne that is high and white and shoots devouring flame, and God's infinite law begins to thunder endless curses on your head, upon whom will you charge your overthrow? Will you table an accusation against the Divine throne? *No!* no! never! but when you lie down in hell, and take up your lamentation in the world of bitterest sorrow, and the last ray of hope has died in the pale of despair, it will be, "I knew my duty but I did it not." Turn speedily, that the Lord may deliver you from such an end as this!

## DIVINITY AND HUMANITY OF CHRIST.

BY REV. R. B. VANNOY.

In the beginning was the word, and the word was with God, and the word was God. John 1: 1.

This is one of the most weighty and comprehensive subjects that has ever been presented to the mind of man. Hence it has been remarked that it ought to have been recorded in letters of gold. The doctrine embraced in the text presents the divinity and humanity of Jesus Christ. In speaking on this subject I shall—

1. Speak of his divine nature.
2. His humanity, and,
3. Answer some objections urged against the real and proper divinity of Christ.

1. Then, that Christ is God, is evident from the word of God and from sound reason. The text says, in the beginning was the word, &c. In this we think it is proven that Christ is God. Although there is much mystery with regard to the eternal sonship of Christ, and how it is that three persons can dwell in one without the least amalgamation or confusion it is even so, for great is the mystery of Godliness, God was manifest in the flesh; yet this does not disprove the doctrine, but establishes the truth of it.

In further conducting your thoughts on this subject, I will present you a plain and simple illustration. Suppose a man to come into being with all the faculties of soul, well matured, his mind and thoughts would begin with him. For observe, it was in the beginning, not at the beginning "was the word," &c. But his thoughts would not be known until they were reduced to words. Therefore, taking it for granted that the mind of Deity is ever with himself, and that this mind was revealed when he had spoken to us by his son. Heb. 1: 1, 2. "God who at sundry times and divers manners spake in times past unto the Fathers by the prophets, hath in these last days spoken unto us by his son." Hath, in the commencement of the new covenant, spoken unto us by the eternal son,

who was in the beginning with himself. But to prove more fully the eternal sonship of Christ, I will present you, Isa. 9: 6. "And his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. Now I ask if wonderful counsellor does not ascribe to him power and that too more than can be given to any created being. For he was wonderful in all his counsels, (viz:) the creation of the world, the creation of man, the plan of redemption, and in carrying out all his plans. He is the mighty God, the everlasting Father, the Prince of Peace. Now might cannot be ascribed to any being, save the eternal God, and he alone is from everlasting to everlasting, and he only can reconcile man to himself. Therefore Christ is evidently God; and consequently was in the beginning with the Father.

Again, in proof of this important doctrine, I will present you a few more passages which you may find in the New Testament scriptures. Col. 2: 9. "For in him dwelleth all the fulness of the Godhead bodily." Again I inquire, how much more of the Godhead could there have been than all the fulness of it, or how much more would you have than all of anything? And again, this same word was made flesh and dwelt among us; and he was full of grace and truth. The law truly came by Moses, but grace and truth come by Jesus Christ, that is the law was given by Moses on Sinai, but favor and love came by Jesus Christ. Hence Christ is the way, the truth and the life; he alone can bestow favor and love upon a world of sinners. Once more, I ask is there any created being in all the universe of God who has all power in heaven and earth, and who can bestow favor and love on man, save the infinite God? And again, it is said that Christ is God, and there is but one God; now if Christ be God, and there is but one God, is it not evident that Jesus Christ is Divine in his highest nature?

Once more, he is "Alpha and Omega," &c. Rev. 1: 11, which terms are used to represent the eternity of Christ. Now if he be eternal he must be God.

Further, in proof of his Divine nature, the miracles wrought by him. As God he raised the dead; unstopped



the ears of the deaf; loosed the tongue of the dumb; opened the eyes of the blind; healed the sick; and caused the lame to walk. Once more, when he expired on the Cross the earth quaked, the graves burst asunder, the sun was shrouded in darkness, and all nature seemed to be convulsed. Were ever such scenes witnessed at the death of mere man? No not in all the history that the world has ever produced.

I will assert if the Arian doctrine be true, we and angels are all idolaters, for we are commanded to worship Jesus Christ, and then again we are to worship God. Rev. 22. When the angel was shewing St. John the river of the water of life, the tree of life, and all the beauties of the holy city, John fell at his feet to worship him, the angel forbid him, saying, worship God.

Once more: (Col. 1: 16:) "For by him were all things created, that are in heaven, and that are in earth, and all things were for him." 17th v. "And he is before all things, and by him all things consist." Hence we have Jesus Christ, the creator of all things in heaven and in earth, and all things were made for him. Now, if all things were made by him and for him, he must be God; for he could not have been a delegated being, as some affirm; for a delegated being cannot transact business for himself, but for another. And again, he was before all things, that is, he was before all created things. Now, if these passages do not prove that he is God, we cannot prove any thing, not even the existence of a God. Again, and they called his name Emmanuel, which, being interpreted, is God with us. I ask, can any language be more expressive than the above? The answer is, it cannot. Having noticed briefly the divine nature of Christ, we come to the second proposition, which is to speak of his humanity. And—

1. That Christ is man as well as God, is very evident from the word of God. He possessed a nature that could neither suffer nor die, as we have above noticed. But to the subject under consideration. We find that he was in possession of a nature that could both suffer and die, for he had a body like unto ours, and a reasonable soul:



hence he exclaimed, "My soul is exceeding sorrowful even unto death." Mat. 26: 38. Once more: it is said, "Sacrifice and offerings thou wouldst not, but a body hast thou prepared me;" (Heb. 10: 6;) that is, sacrifice on Jewish altars would not satisfy the requirements of the law of God. Hence we find, that in the fulness of the time he came, made under the law, to redeem them that were under the law. Gal. 4: 4—5. Not that Christ was under the condemnatory sentence of the law, for he was above law as it regarded condemnation, but that he became obedient to the law, to satisfy the penalty of it; and this could only be done by his obedient life and suffering death. Therefore, he was man in his lowest nature; for, as we have above noticed, divinity could neither suffer nor die. Hence the necessity of his becoming man as well as God; for without the shedding of blood there is no remission. Heb. 9: 22, and Mat. 27: 50. "Jesus, when he had cried again with a loud voice, yielded up the ghost."

Then he not only suffered through life, but a most cruel death upon the Cross. Again, when he appeared unto his disciples, after his resurrection, they began to doubt, he told them to behold hands and his feet, that they might know that it was he himself. "Handle me," said he "and see, for a spirit hath not flesh and bones as ye see me have." Luke 24: 39. Now it seems to me that if there were no other passage but the last quoted, it would be ample testimony in favor of the humanity of Christ; the disciples having had knowledge of his humanity, he called them to see if he were not the same personage with whom they were once acquainted; if you are afraid that your eyes will deceive you, handle me and see that I am not a spirit, for a spirit hath not flesh and bones, as ye see me have. Once more, his ascension into heaven is a strong proof in favor of his humanity, for while he talked with his disciples he stepped on a bright cloud of glory, and was received out of their sight. Now, if he had not been man in his lowest nature, his disciples could not have beheld the heart-rendering sign with their natural eyes. But we find that they looked upon him until he was taken out of sight. Having presented a few argu-

ments in favor of the divine and human natures of Jesus Christ, I come now in the third place to answer some objections urged against the doctrine of the trinity. And,

1. It is urged that there is so much mystery involved in it, that it cannot be true. But this as I have already remarked, establishes the truth of it; because it is perfectly consistent with the word of God; for in 1 Tim. 3: 16, we learn that "great is the mystery of godliness, God was manifest in the flesh:" now the argument against the divinity of Christ because mystery is contained in it, is altogether futile, for God is infinite and man is finite; and can a finite mind comprehend an infinite God. As well might you say that a compass of three feet can cover a compass of nine feet. And to say that you will reject every thing that has mystery contained in it, is to say that you would reject every thing, even your own existence; for you cannot tell how it is that soul and body can dwell together in perfect harmony; neither can you understand how it is that your blood flows from the heart to the extremities, and immediately returns again: yet you are conscious that these things do exist.

And upon the same principle of reasoning, you would reject the existence of every plant, every tree and every spear of grass; and yet you know that these things are so. Once more, upon the same parity of reasoning, you would deny the existence of the bright luminary of day, the moon that gives light by night and all the planetary system. Once more, you believe that there is a God, and can there be any more mystery contained in the eternal Sonship of Jesus Christ; for God exists of necessity; and Christ in his divine nature does no more.

Now, you might with the same propriety say, that God does not exist, as to say that Jesus Christ is not eternal. Let us, then, examine the word of God carefully, lest we slide from deism to atheism and from atheism to the dark regions of eternal desperation by denying the divinity of Christ. Again, in conclusion, could the weak capacity of man grasp the mind of Deity, he would at once cease to be God, for to say the least of it, we would be equal with him.